



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

measure the results of first-hand observation and individual criticism. The full and systematic survey of the French monuments of the Hallstatt period is in itself a new service, which has not been undertaken before on so large a scale. And the author's expressions of opinion and critical discussions are always of value. Like a number of recent students of various aspects of early and medieval European history, he insists strongly on the study of trade routes and the recognition of commercial, as opposed to ethnological or political, influences. He is thus led to emphasize the evidences of Greek influence on the arts and handicrafts of central and western Europe. Again, he suggests that the famous settlement at La Tène is not an *oppidum* but a post on a well-marked commercial route (p. 563); and, speaking with similar considerations in mind, he opposes the northern localization assigned by d'Arbois de Jubainville to the Ligurians (p. 566). He deals necessarily with many matters about which certainty, or even probability, is hard to attain, and he cannot always take the space to discuss them fully. But he is usually careful to register differences of opinion where they exist. Thus his discussion of the Celtic invasion of the Iberian peninsula as supported by two well-known passages in Herodotus is hardly adequate, but opposing views are set forth in a foot-note. The Celtic migrations to the British Isles are also given insufficient treatment, but these perhaps lay outside the main plan of the book. Still, if one judges M. Déchelette here by the standard which he has set for himself, one is surprised to see him cite the familiar theory of the Celtic origin of *κασσίτερος* (p. 573) without mentioning the alternative Oriental derivation of the word which has been recently urged. It would be hypercritical, however, to attach importance to occasional omissions like this in a work of such scope and thoroughness.

F. N. ROBINSON.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

The Evolution of the Monastic Ideal: from the Earliest Times down to the Coming of the Friars. By HERBERT B. WORKMAN, M.A., D.Litt., Principal of Westminster Training College. (London: Charles H. Kelly. 1913. Pp. xxi, 368.)

PRINCIPAL WORKMAN considers it unnecessary in view of the existing literature to undertake a complete history of Monasticism, yet there are many who would be grateful for such a work from him. They would expect a book of pleasant literary quality, written with the insight due to a union of close criticism and sympathetic *Anempfindung*. They would expect to be furnished a bibliography presented with critical valuations, and notes of minuter discussion and detailed reference useful for investigators. They would expect it to contain the full wealth of recent scholarship, controlled by Mr. Workman's independent accuracy and sound judgment and enriched by his own reflective interpretation.

These merits belong to the work which he devotes to a limited but intensely interesting theme: "the evolution of Monasticism as the expression in concrete life of the central principle of renunciation". What Mr. Workman writes is history, not philosophical analysis, and no historical account of the matter in our literature is more scholarly or more interesting. Yet as he deals with the instinctive evolution of human life when under the control of an isolated instinct, his book has great value for those who seek to know the evolutionary process in the general history of religion. When religion is seen blended in the whole complex of life, the determination of its essence and laws of development is more difficult. More than historians will profit from the reflections of the concluding chapter, reflections which are the scientific result of the historical process here expounded. From this story of the development from isolated Eremitism to socialized Monasticism one might read, a little more distinctly than Mr. Workman has, an immanent instinctive purpose to create a world of the Christian ideal, and the conclusion would suggest a firmer and more unified treatment of the relation of Monasticism to the collectivism of Church and State. But Mr. Workman was not writing a teleological essay.

There are pleasant and informing passages to quote could time be saved from fault-finding. We are troubled by Mr. Workman's misleading use of the term Gnostic when he means not Aeon speculations or redemptive *gnosis*, but simply an ascetic shrinking from the physical and natural. More than Gnostics show that. Why moreover does he speak of the alliance of Monasticism and Orthodoxy as a strange accident? To the historian of dogma it appears psychologically necessary. The heterodox conception of Christ as a mediate being, neither God nor man, was produced for the purpose of scientific explanation. Monasticism, piety, required an object for religious emotion and chose the orthodox doctrine of the God-Man. Governed by emotional thinking, the monk was always monophysite in tendency, either absorbing the humanity in the deity as in Eastern circles, or emphasizing the humanity for his *imitatio Christi* in the practical West.

The reviewer has learned much from the detail of this book, as for example that the friction of Celtic and Roman missionaries in England was chiefly over clan and diocese as contrasted forms of ecclesiastical jurisdiction, or the technical connotation ("unguilded") of *Minores* in Assisi. Much too that one has read elsewhere is given here such luminous meaning and important relations that it is virtually new knowledge. It is a satisfaction to note that the author will publish studies on the decay and dissolution of Monasticism, on Franciscan struggles over corporate property, and on the history of missions.

FRANCIS A. CHRISTIE.